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AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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THE VEDIC MAGAZINE

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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KALIDASA'S HEROINES.

I SHAKUNTALA.

Of all Kalidasa's women 'Shakuntala' is perhaps the most tender and the most enchanting. The poet lavishes on her all the boundless resources of his rich and creative imagination, and we can conceive nothing so lovely and so attractive as this charming "forest maid" engaged in watering the young plants of the holy hermitage or playing with "the large-eyed deer" on the cool shady banks of the sacred 'Malini'. There are two delicious des-

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criptions given of the heroine, one in the first Act of the pl and the other in the second, which for beauty and delica remain unsurpassed in the entire range of our dram literature.

'Shakuntala' is the jewel of the play of that name, a Miranda is the crowing blossom of the Tempest, or Pe dita, of the Winters' Tale, of Shakespeare. She is typical Aryan wife, chaste, pure, modest and of a lovin disposition; and her love is, like a religion, holy, deep an true.

Shakuntala has another characteristic which lends the poetical delicacy of the delineation a certain streng and moral elevation which are peculiarly striking. It that sense of her own purity and fidelity, that upright simp city of heart, and above all that wifely devotion and cons tancy which constitutes the peculiar charm of Aryan woman hood. " The legends of mythology have enshrouded the constancy of wives with a halo of sanctity which has for ages flattered the pride of chastity of Aryan ladies. The immortal poets have sung the most delicious praises of the self-denying devotion of Sita, Savitri, Tara, and Shakuntala nd so captivated the feminine mind that these ideals for er float before their eyes encouraging them to selfish acrifices ".

Shakuntala is a veritable human creature. In this respect, she differs widely from Urvasi who belongs to the "supernatural sphere", and is an *ethereal* sprite " that runs upon the wind, rides the curl'd cloud, and in the colours of the rainbow lives ". She is a veritable woman, clothed in flesh and blood, with human desires and human sympathies. But the beauty of Shakuntala is not a mere pasture for the eye. It has a certain penetrating radiance which illuminates all that comes into its lovely presence. " It is a beam from " the Fount Divine " of Light; it lifts the soul of man out of the mire of this world; it pierces him

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with sacred joy; it animates him to pure and passionate endeavour ".

There is another trait of Shakuntala's character which is highly admirable. To fortune evil and good, she is exposed, but she never undergoes " inward disruption ". Even when she is rejected by her husband, she only feels that she endures a hardship at the hands of Fate, and remains faithful and true, swerving not an inch from the path of wifely duty and devotion, uttering not a word of complaint against her wedded lord.

" The perfection of woman ", says Coleridge, " is to be characterless ", meaning that no single *prominent* quality, however excellent, can equal in beauty and delicacy a well-developed and harmonious nature. The creator of 'Shakuntala' seems to have this very idea in his mind when he conceived the wonderful character of the Forest Maid. While each of the heroines of our author's plays has a distinction, so that Shakuntala little resembles Urvasi, and Urvasi is far removed from Malavika, each possesses in her own self that harmonious blending of womanly qualities which Coleridge so highly loved and admired.

Even in dramatic poetry our interest in character does not depend solely upon the *number* of elements which go to form it. The simpler the character the more charming it is. " Pictures ", says Everson, " must not be too picturesque ". Ruskin says the same thing. Miranda and Perdita are lovely because of their simple innocence. So also are 'Shakuntala' and 'Malavika'.

But softness and delicacy are not the sole elements of our heroine's moral constitution. She has also " a passive heroism of fortitude" which bears her up amidst her trials and keeps intact the heroic energy of her soul. She is magnanimous besides. She forgives her husband and accepts his apology when the cloud rolls away from his memory on the recovery of the lost ring. And she looks mildly on him

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once again and restores him to her heart and to a happiness he will not forfeit by a second indiscretion.

The king, under the spell of a curse, charges Shakuntala with duplicity. But "she is a flower budded and blossomed in the solitude of a forest. She has lived with fawns and ascetics. She has not seen the world of care and struggle. She has never witnessed the field where vice and sin fight with virtue and goodness for supremacy. She is all simplicity, all innocence. 'She is unlesson'd, unschool'd untutor'd, unpractis'd". What does the poor soul know of duplicity ? But the king is spell-bound, his memory is clouded, and he knows not what he talks.

Verily is 'Shakuntala'" virtue in human form revealed". She is not only dear to Father Kanwa and the inmates of the sacred grove; she is the darling of all living beings. Even the wood-nymphs do her honour, send her costly presents, and dismiss her with good wishes for her happiness. And as the time of separation draws near, the whole grove seems to share her anguish and her grief.

In sorrow for her loss, the herd of deer
Forget to browse; the peacock on the lawn
Ceases its dance; the very trees around
Shed their pale leaves; like tears upon the ground"

What a world of pathos we have here !

The character of Shakuntala is beautiful beyond compare. But half her beauty remains concealed unless we study her along with Priyamvada and Anusuiya, her loving friends and companions in her "forest home", or with Dushyanta, her wedded lord.

In the entire range of the world's dramatic literature, there is but one female character which can be placed near that of Shakuntala. This is Shakespeare's Miranda. There is in both the same grace, the same delicacy, the same simplicity, the same purity, the same innocence.

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And the lovers of dramatic poetry should mark the similarity of Shakuntala with Miranda, of Kanwa with Prospero, and of Kanwa's forest with the Wizard's island-home.

Shakuntala and Miranda seem to be cast in one and the same mould. "Two of the world's greatest poets have attempted to draw almost the same picture of innocent, unconscious beauty, and have accidentally placed it almost on the same back ground, the same environments. The resemblance between Kalidasa's Shakuntala before her love and marriage and Shakespeare's Miranda in her virgin purity is very close indeed. Both are beautiful, innocent and unconscious of their own charm and attraction; both are orphans or placed in the position of orphans; both are protected by sages, possessing superior wisdom and superior knowledge of men and manners; both have been brought up " far from the madding crowd's ignoble strife " and look like flowers born "to blush unseen and waste their sweetness on the desert air ", both meet their lovers in sequestered spots and at once open their hearts to the sweet whisperings of holy love. The parallelism, thus far, is so exact that it gives a good opportunity to the critic of beauty to sit in judgment over the competition between the world's two greatest masters of poetic art. As for us, we bid adieu to Kalidasa with profound respect in the words of another great master of art, Goethe,

"Wouldst thou the young year's blossoms, and the fruits of its decline;
And all by which the soul is charm'd enraptured, feasted, fed ?
Wouldst thou the earth and heaven itself in one sole name combine ?
I name thee, O Shakuntala, and all at once is said ",

Shakuntala and Miranda are very much alike. Like Miranda, Shakuntala has been brought up in a forest and never known any human being except her foster father Kanwa. " He and Nature have been her sole instructors ", as Nature and Prospero have been the sole instructors of

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Miranda in her island-home. Of her origin, her fellow-creatures, this world, she is utterly ignorant. She is therefore simple and artless, and through all her conduct and bearing runs this strain of tender and artless simplicity, the guilelessness of a child unspoilt by artificiality.

It will thus appear that there are several points of resemblance between Kalidasa's Shakuntala and Shakespeare's Miranda. Both are lovely. But Shakuntala seems to be the lovelier of the two. Indeed Shakuntala is the fairest child of fancy; and she will not lose her charm while this world is a world and there exist in it human souls to kindle at the magic touch of genius, and human hearts to throb with human sympathies.

TULSI RAM MISRA.

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Plato & Shankaracharya.

The central doctrine of Plato's philosophy is his Doctrine of Ideas. Since even before the time of Socrates there has been a constant problem presented for solution to the philosopher, viz. to determine whether the objects of Sense or the products of Reason are real and how an inter-communication is possible between Mind and Matter,—the subjective thought and the objective world. It is a problem which cannot be treated lightly and which does not form an easy topic for the thinker to ponder upon. This 'Dualism' has been the chief subject of discussion of almost all great philosophers, who in their turn have advanced only a partial and at the same time unsatisfactory explanation of it, until recently the German metaphysician Kant threw an enormous light upon this beaten subject. Instead of following his predecessors in bringing up solutions of the Dualism, he at the outset questioned the very validity of such a dualism between Mind and Matter and asked himself as to how this was possible. Now, this very problem, though in a different shape, was the lot of Plato also to deal with. [Unlike Kant he had to work under a great disadvantage as he was not in possession of a number of different views on the subject held by his predecessors or contemporaries. Philosophical literature was in its infancy in those days. Moreover, he could not have any finished education, the age he lived in was not enlightened, he was born practically in the infancy of civilisation, and so had to rely solely upon his own power and resources The first speculators, it has been said, lie under great disadvantages, and even when they fail are entitled to praise].

While setting forth his doctrine of ideas, Plato first distinguishes between the material world which he calls

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'the phenomenal world', from his universe of ideas, which he is pleased to call 'the ideal world'. All the objects of our senses which constitute the mundane universe are unreal inasmuch as they are simply 'copies' of certain real entities, abstract in their very nature, which he terms "ideas". Plato distinguishes the 'ideal' or 'intelligible' from the 'sensible' world, the latter being a *copy* of the former. Ideas are immutable and changeless, the transcendent models set up in nature, the perfect reality of which general notions may be an imperfect copy. They are objectified *realities*, and exist *per se*. They are the only real existences, the noumena of which all individual things are phenomena. The formula of Platonic Realism is "Universalia ante rem" The sensible world is composed of things which have no reality, no true existence, no permanence; but which are ever in a state of flux and transition. 'Plato takes the word idea to mean what is real in the sense of being the alone permanent and the alone conceivable, but to Plato it means the completely immaterial for his ideas are not in space. Their place, as Aristotle puts it, is in the mind. To make quite clear the 'real and the 'unreal' in Plato, Prof, Ritchie mentions the following example. He begins by saying that if you are looking at a statue and ask, 'What is this statue' ? you probably do not want to be told that it is marble or plaster: you want to know what it means, what it represents, what it manifests through the senses to the mind. You expect to be told its "form," it is Hermes or Apollo. And the form of the type of the god as conceived by the sculptor may be manifested in many visible and tangible statues in bronze or ivory, in clay or marble, while the same material if treated in a different manner would no longer be the same statue. The matter, the material, is the medium of manifestation; what is essential is the "form".

The theory of ideas is the essence of Plato's Dialectic. He regards these 'ideas' to be perfect in their kind, im-

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mutable and independent. He was a Realist and so believed in the doctrine of creative ideas "*univeralia ante rem*" The idea is the archetype, individual objects are images. Concepts represent realities, the objects of our notions. 'Ideas are to our notions what natural objects are to our sense-perceptions; they are their objective causes'. It should also be pointed out here that Plato assumes a plurality of ideas corresponding to the plurality of concepts, through which they are known. The Ideas are the objects of concepts from the ontological point of view, and the idea which is the object of the higher concept is related to those ideas which are the objects of the lower concepts. Ideas thus form a kind of hierarchy.

Plato's Ideas are called Laws of Thought by modern philosophy, and Aristotle uses the term 'categories' for the same, by which he understands 'the general forms by means of which we conceive things.' Natural Science calls these Ideas as 'types' or 'species'. All possible generalisations are Ideas to Plato.

Now as to the highest Idea according to Plato. This he regards to be the Idea of the Good. This conception is the coping stone of his entire philosophy. The words 'God' and 'Good' are synonymous, and so the Idea of the Good stands for Plato's philosophic conception of God, the Supreme Deity, the Cause of all being and cognition. This Idea of the Good is supposed to be the highest ob-ject of knowledge. Without this Supreme Idea there can be no knowledge, no being. It is not identified with 'being', but is exalted above it, is supposed to be the agency which gives being its 'being', if we so choose to express. The Good being the ultimate cause of Being, the whole of Nature becomes a revelation of God. This idea is enlarged upon in the *Timaeus*, where Plato represents the world as a divine child, "the image of its maker, a perceivable God, most mighty and good, most beautiful and perfect".

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The main error of Plato lay simply in hypostatising his Ideas, *i. e.* in supposing them to be absolutely distinct substances, abstract and detached from the objects. However, it is not our business to discuss the point here.

To sum up: Plato's Ideas are 'real' beings, and are the only true entities. The Ideas are the eternal patterns after which the things of sense are made; the latter are the images, the imitations, the imperfect copies. The entire world is nothing but a symbol, an allegory, or a figure of speech.

Now let us for a moment cast a glance at the Vedanta system propounded by Shankara, the greatest Indian metaphysician, who has made a lucid and detailed exposition of his philosophy in his comprehensive commentary on the Vedanta-Sutras (The Aphorisms of the Vedanta); which is known as the 'Shariirik-Bhashya'. In this book he first lays down the fundamental principles of his theology, justifying and supporting his views with the help of quotations from the Upanishads. Further on are set forth with exquisite perspicacity his polemics against the views of the Bauddhas (the various sects of the materialists), the Atomists (called the Vaisheshikas, who hold the atoms to be the primordial cause of the universe), the Sankhyas (who believe in two independent existences Matter and Spirit, and take the former to be the cause in itself of the production of the Universe), the Naiyaikas (who also assign the causality of the Universe to atoms, and believe final liberation to be the result of a thorough and perfect knowledge of the substances constituting the world,) the Yaugas (who hold the concentration of the mind to be the chief means of attaining the Paramatman), and the Mimansakas (who believe in the attainment of final beatitude through action only), and many other classes of thinkers. Refuting all these schools of Philosophy he establishes again his own principles with the help of pure ratiocination.

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As Plato's philosophy centres round his Doctrine of Ideas, similarly the kernel of Shankara's philosophy is his Doctrine of Mâyâ. It is this theory which makes his system unique in the history of Indian Philosophy. It distinguishes him from another great philosopher, another adept in the Vedânta, viz. Râmânuja, who held a somewhat modified and empirico-rational view. It lends a purely rationalistic phase to his philosophy, which has been called the philosophy of the Absolute Non-Duality.

Now, what is this doctrine of Mâyâ. On the Theory of Mâyâ I have written elsewhere, *East and West*, Volume VII, No. 80, June 1908. The word Mâyâ is derived from the root *mâ*, to measure; hence, it means that "by which (something) is measured" (मीयते अनया), *i. e.* that which measures the Immeasurable, that which limits the Unlimited. In other words, "that which makes the Infinite appear finite" the One Indivisible appear as many,—hence, an 'illusion'. The Pure Reason of India declared God to be one and indivisible. But as a matter of fact we find multiplicity in the world, hence it is real for the sense. Now the problem is how to solve this Dualism between *reason* and *sense*. Shankara thus promulgated his doctrine of Mâyâ, according to which the One, Indivisible Infinite, Noumenal Brahman ब्रह्म is made to appear as becoming many limited, finite and phenomenal. It is this Maya, the magical and wonderful power co-existent with God, which makes multiplicity to appear as real. Mâyâ, therefore, is nothing but a substitute for the Phenomenal Brahman, so that we can distinguish Mâyâ from the Noumenal Brahman,—Pure Thought.

This Mâyâ is not simply the cause of multiplicity, but it leads man to create chimeras or wrong notions for himself and is then called "Nescience." It is through Nescience, 'the transcendental depravity of intellect', that the process of Superimposition (अध्यास) inheres in the

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human mind, by which, for instance, one while entering a dark room imagines a piece of string lying there to be a snake, or seeing from a great distance supposes a mother-of-pearl to be silver. Thus everything is seen in the false light of Nescience. If the curtain of Nescience be removed, only then a clear and true vision is possible; then and only then will all multiplicity merge into unity. Shankara holds that the one, Transcendent, Noumenal Brahman assumes innumerable forms in the objects constituting the Universe, through his glorious power, Mâyâ. He thus distinguishes two sorts of Brahman; the higher Brahman and the lower Brahman. The higher Brahman when in contact with Mâyâ or limiting adjuncts (उपाधय:) becomes the lower Brahman. Objectively, therefore, the whole universe is the lower Brahman, the Brahman fictitiously connected with Mâyâ. Subjectively considered however, the word is simply an "idea" ("संकल्पमात्रं जगत्"), it is the outcome of Mâyâ and Nescience (अविद्या).

Keeping in view this doctrine of Mâyâ, it is not fficult to understand, how everything in the world is .othing but Brahman to Shankara. Like Kant he holds Brahman to be at once transcendental and immanent. As transcendent, he is outside the grasp or the sphere of activity of Mâyâ, without any limiting adjuncts whatever, but the Ultimate Reality. It can never become an object of knowledge, being identical with the knowing subject; hence its real nature is always a mystery, as the Upanishads declare of it in wonder-"Not-this, not this") ("नेति नेति"). It is beyond all description, truly speaking. As immanent, however, Brahman is an aggregate of all limiting adjuncts. This concept of the lower Brahman is like that of Malebranche who held that "we all live, move and have our being in God."

To Shankara there is only One Supreme Spirit, which through Maya appears as many finite spirits. But

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there is nothing but a Spirit. Matter does not exist. When Shankara's Brahman is the in-and the-out of the material world, there is no scope for postulating Matter as a separate substance. This is the criterion of Pure Rationalism. It is this absolute and pure Spiritualism of Shankara which finds expression in another way in his doctrine of Causality. He thoroughly refutes the Doctrine of Matter (प्रधानवाद) held by the Sankhya school, also criticises the Nyaya,the Vaisheshika and other schools in regard to their conception of causality by declaring that Brahman is not only the efficient cause of the world, but He is the material cause as well, and thus resolves the Dualism of *Prakriti* and *Purusha* (Matter and Spirit) of the Sankhya school into a monism. The so-called "matter" or "energy" is hypostatised by him as Maya, which is really synonymous with Nescience (Avidya) , their relation to each other being that of a collective aggregate to an individual.

The doctrine of Maya briefly sketched above elucidates the fundamental principles of Shankara's Vedantism. His conception of Brahman,—corresponding somewhat to Kant's Ideal of Pure Reason,—the most refined Idealism, a happy combination of Monism, Theism, and Pantheism, is certainly the highest pinnacle of thought. His is the purest Vedantism,—a well-planned rational system, rather too refined to be within the comprehension of ordinary people. It is a pity that such people should criticise it severely in a false light and try to ridicule its followers and upholders. It has been much misunderstood by men at large. It requires an unbiassed and polished mind, wide understanding, highly-developed reason, and a critical acumen to drink the tranquil and ambrosial waters of this highest philosophy.

Plato agrees only in part with Shankara's Doctrine of Maya, in so far as he deprives the world of objects of

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any real existence apart from their archetypes, the Ideas supposed by him to be the only realities. But Shankara takes all such ideas even to be unreal, being only creations of the mind. He opines that so long as one is associated with his ideas, desires &c , which are rooted in the mind, one cannot be truly free, or in a position to realise his individual self merged in the Universal soul. The mind which is regarded as the seat of all ideas is lifeless (जड), having no permanence, hence unreal. He does not draw any line of demarcation between the universe of ideas and that of objects or things. But to him an object is nothing but an idea (वृत्ति) taking an external shape in combination with "name" and "form" (नामरूपे), which are supposed to be the highest categories of human experience, corresponding to Spinoza's two attributes of the Substance, viz. "thought" and "extension".

We have already remarked that Plato believed in a plurality of Ideas,—his realities. But to Shankara there are no realities but the One Reality, from the absolute point of view. But at the same time the world of objects, ideas &c. has only a relative or practical existence (व्यावहारिकसत्ता). It has only the reality of a dream which is doubtless *real*, so long as one is asleep (*i. e.* in nescience) but which melts off as soon as one gets up. Thus to Plato and his 'plurality' or 'multiplicity' is real; but to Shankara it is simply an *illusion* : It has no absolute existence (पारमार्थिकसत्ता), but is only the spread-out web of Maya having only a relative existence. The sole reality is Brahman and the world is false (ब्रह्मसत्यं जगन्मिथ्या). To Plato, however, this world is not *mere* illusion, but the appearance of reality. The Eternal is manifested in the temporal, which "imitates" or shadows it forth. He regards the Idea of the Good as the highest idea, the Supreme Reality, hence God. It is this Supreme Idea which gives reality to all ideas. But this conception of God is simply transcendental. Shankara, as has already

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been stated, holds Brahman to be both transcendental and immanent. We may here sum up briefly in a tabular form the comparison so far between Plato and Shankara:—

Plato	Shankara
1. Idealist.	1. Idealist.
2. Doctrine of Ideas, centre of his philosophy.	2. Doctrine of Maya, centre of his philosophy.
3. World of objects unreal.	3. World of objects unreal.
4. Ideas real.	4. Ideas unreal.
5. Ideas types of things.	5. Ideas same as things.
6. Plurality of ideas.	6. Plurality of ideas.
7. Multiplicity real.	7. Multiplicity unreal.
8. God transcendental.	8. God transcendental and immanent.

We have compared and contrasted the two thinkers in relation to Ideology (of Plato) and Mayavada (of Shankara). The comparison shows that both are rationalists, but the rationalism of Shankara is of a higher type. Plato's Doctrine of ideas is, however, only a necessary part of his Doctrine of knowledge, Epistemology. Let us, therefore, catch a bird's eye-view of this wider doctrine and compare it with that of Shankara, the oriental Idealist. Plato distinguishes a lower and a higher grade in knowledge. Knowledge of the lower grade is such as, for example, the children have of things by their outward appearance, which can be shown in pictures &c., while that of the higher grade is such as the practical man of the world, or the skilled craftsman, or explorer, or politician has. But all external objects being simply the 'copies' of realities, their knowledge is also bound to be shadowy, unsubstantial and unreal in its true nature. All people who possess such knowledge are, to use Plato's allegory, " within the cave ". The mass of mankind see only shadows on the

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wall, hear only echoes of voice. Knowledge of the truest and highest kind moves only in a region of "ideas", seeing the relation between them. Knowledge of the realities is real. Hence it follows that knowledge of the Supreme Reality, the centre of Unity, the ideas of God, is the most real and the highest kind of knowledge, higher than all existence and the source of all knowing and of all being.

From Shankara's standpoint the world being simply an illusion, its knowledge cannot but be unreal and illusory. (मिथ्या ज्ञान). In reality it is no knowledge, but is supposed so from the relative point of view. All knowledge (objective) is the result of the contact of a sense-organ with its particular object. But the existence of the object is independent. It is only the extreme expression of one's own thought (वृत्ति). Thus all knowledge is subjective. The real knowledge is that of the Atma, *i. e.* the self. "Know thyself " is a frequent saying in the Vedanta. This individual self, in its essence, is not different from the Universal Self, Brahman; hence the knowledge of Brahman (ब्रह्मज्ञान) is the highest kind of knowledge. The mind of ordinary people is just like mirror covered over with a layer of rust or of dust. It cannot stand as a reflector of light so long as this dust remains sticking to the surface. But when it is thoroughly rubbed off and the mind made clean (by means of "action" generally), only then the Sun, the Parmatman is reflected in it. Thus the unclean and the dirty mind engrossed in egoism and limited with certain adjuncts cannot contribute to a knowledge of the Self (cf. यन्मनसाऽपि न मनुते), but only the purified mind can do so (cf. यन्मनसैवानुद्रष्टव्यम् ").

Plato seems to hold that as we get away more and more from the things of sense, we are getting more and more advanced knowledge. This gradation is also observed by Shankara. According to him knowledge of the things of sense is unreal, of their species (*akritayah*, correspond-

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ing to Plato's Ideas) is more real (or less unreal) and of the Atma is the most real.

We may here again sum up the two views on the Doctrine of knowledge :—

Plato	Shankara
1. His Epistemology connected with his Ideology.	1. His Epistemology connected with his Theory of Maya.
2. Gradation of knowledge.	2. Gradation of knowledge.
3. Knowledge of the things of sense unreal.	3. Knowledge of the things of sense unreal.
4. Knowledge of Ideas real	4. Knowledge of species(आकृतयः) real comparatively.
5. Knowledge of the Ideas of the Good, the highest reality.	5. Knowledge of Brahman, the highest reality.
6. Advancement of knowledge from the particular to the universal.	6. Advancement of knowledge from the particular to the universal.

Lastly, let us compare them as to their Doctrine of the Soul, their Psychology, if we so call it. Plato has expressed his views regarding the nature of the Soul and its relations to the body in myths and parables, which often puzzle the reader and are, in the language of the Republic, " lies of approximation". However, we shall select only the salient points and discuss them very briefly.

Plato makes a tri-partite division of human soul into (1) Divine soul—the highest part, the reason—whose seat is in the head, which imitates the spherical form of the universe and is placed highest in the human frame.

(2) Courageous soul—the passionate or spirited element—whose seat is in the heart,

(3) Appetitive soul—the element of desires, appetites &c.—whose seat is below the diaphragm.

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But all this seems to be a myth, as Plato later on speaks of the soul as one and not manifold in its true nature. In general he calls human soul as "cognitive soul", and believes it to be immortal. At the same time he supposes a world's soul as well, and makes it older than the body. To Shankara, however, there is no material body as such, truly speaking. Everything is reduced to spirit. Nothing but spirit, One Spirit manifested in many spirits; as the text declares: "He saw I may become many and be born" ("तदैक्षत बहु स्यां प्रजायेय"). But practically the soul enters the body *i. e.* the soul is posterior to the body, as the text declares: "Having created that He then entered that" (तत्सृष्ट्वा तदेवानु प्राविशत्)" Three kinds of body may be distinguished here: Physical (स्थूल), asrtral (सूक्ष्म), and causal (कारण). Their collective aggregate or sum-total is denominated as *Prakriti* (प्रकृति), the primeval cause of the world, as the Sankhya school declares. Brahman is supposed to be once reflected in Maya (or "Prakriti") and the result was the creation of body and soul together. But it is clear that the existence of the body, if held at all, is prior to that of the world-soul.

Shankara distinguishes the Universal Soul from the individual soul. The former is one, the latter many,—the creation through Maya. In fact, there is but One Universal Soul—Noumenal· Plato's human soul corresponds to Shankara's individual soul (जीवात्मा). But the latter does not divide the soul as Plato does, but regards the soul to be the substratum, the underlying principle of all cognitional, courageous and appetitive activity together. Plato also while speaking of its nature says that it is the self-moving principle of all motion. Plato assigns the head as the seat of the cognitive or divine soul, but Shankara places the soul in the heart.

Again, Plato believes in the immortality of the soul, for which he advances different arguments in his dialogues. His chief arguments may be briefly stated as follow:—

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1. The soul is self-moving, therefore immortal.

2. The soul participates in the idea of life. In other words, it possesses "recollection". (But "recollecttion" would simply prove pre-existence, not existence after death) .

3. The soul does not perish like the body.

To Shankara the Doctrine of immortality of the soul is as clear as day-light. As the one space is supposed to be so many different spaces by being limited in vessels of different shapes and sizes, *e. g.* the jar, the pot &c., similarly the one Soul is regarded to be so many individual souls by the limiting adjuncts of body &c. But as the jar &c. are perishable but not the space they are supposed to limit, similarly the bodies perish but not the individual soul. Hence the soul is immortal. This argument is advanced in case the distinction between the body and the soul is supposed to be real for practical purposes. Spirit is immortal by its very nature.

We again give below a comparative summary of the views on the Doctrine of the Soul.

PLATO	SHANKARA
1. Bi-partite division into world-soul & human soul.	1. Bi-partite division into universal soul and individual soul.
2. Tri-partite division of human soul.	2. Human soul, an indivisible entity.
3. Seat of the cognitive soul in the head.	3. Seat in the heart.
4. Soul older than the body.	4. Body older than the soul from a certain standpoint.
5. Soul immortal.	5. Soul immortal.

We have made a brief survey of the three chief doctrines of Ideas, of Knowledge and of the Soul-as enunciated by the two thinkers. The comparison goes to establish

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that the Idealism of Shankara is of a higher type, more abstruse, than that of Plato. Such a comparison is always delightful to draw as we get thereby an adequate insight into a phase of the occidental and the oriental systems of philosophy side by side. The views of Plato have since then been amply modified or made more perfect by some of his followers, and also there have been some other thinkers in Europe after the close of the Mediaeval Ages, who have formulated a system of philosophy far more abstruse than that of Plato, and thus have taken a considerable stride forward in the domain of philosophy. But none of these even has surpassed the teaching of Shankara, who stands unrivalled in History as a thinker, whose philosophy has been by a concensus of informed opinion, rightly termed as " the profoundest and the most abstruse philosophy ". Indeed, no other system could possibly be more refined than the philosophy of Advaitism. One cannot imagine any higher truth where thought may soar. The only system that gives a true and a real solace is the Vedanta. Schopenhauer calls it the '*solace*' of his life and praises it in high terms. And not any modified view of the Vedanta, but the purest kind of it as expounded by the great Master, Shankaracharya, whose immortal name is in this land pronounced with the highest respect, because the Indian people generally take him to be superhuman—far more than a prodigy—a kind of incarnation (अवतार), and so it is no wonder if he is esteemed to be the highest and the greatest among all the thinkers of the world.

Prabhu Dutt Shastri.

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CHAPTER XI.

SYLLOGISM.

239. Syllogism is mediate inference.
240. Or inference by medium or middle term.
241. As distinguished from immediate inference.
242. Or inference without use of medium.
243. Function of medium comparison.
244. Syllogism means joining together.
245. From Gr. Syn, together and logos, thought.
246. Therefore synonymous with computation.
247. Syllogism is composed of premises and conclusion.
248. Premises are propositions put forward.
249. Conclusion resultant.
250. Syllogism sometimes defined as argument fully expressed in language.
251. Rules of Syllogism founded upon canons.
252. Or laws of thought.
253. Rule 1. Every syllogism has three and only three terms.
254. Called Major, Minor, Middle.
255. Rule 2. Every syllogism contains three and only three propositions.
256. Called Major Premise Minor Premise, Conclusion.
257. Rule 3. The Middle Term must be distributed once at least, and must not be ambiguous.
258. This rule very important.
259. Rule 4. No term must be distributed in the conclusion which was not distributed in one of the premises.
260. Observance of this necessary to avoid fallacy.

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261. Rule 5. From negative premises nothing can be inferred.

262. Because disagreements allow of no reasoning.

263. Rule 6. If one premises be negative; the conclusion must be negative; and vice versa, to prove a negative conclusion, one of the premises must be negative.

264. That is, no negative conclusion from affirmative premises.

265. Rule 7. From two particular premises, no conclusion can be drawn.

266. That is, nothing inferred.

267. Rule 8. If one premise be particular, the conclusion must be particular.

268. All these rules extremely important and therefore given in full.

269. Major term always predicate of conclusion.

270. Minor always subject.

271. Middle term absent from conclusion.

272. In major premise, major term compared with middle.

273. In minor, minor.

274. In correct syllogism, major premise stands first.

275. Then minor.

276. Conclusion last of all.

277. Sole object of syllogism to prove conclusion by premises.

278. Illustration :—

A. Man is mortal.
A. Govind is a man.
A. Therefore Govind is mortal.

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CHAPTER XII.

MOODS AND FIGURES.

279. Mood is form of Syllogism.

280. That is the manner in which propositions of syllogism can be arranged.

281. Sixty four such combinations possible.

282. A. Group.

A A A	A E A	A I A	A O A
A A E	A E E	A I E	A O E
A A I	A E I	A I I	A O I
A A O	A E O	A I O	A O O

283. E. Group.

E A A	E E A	E I A	E O A
E A E	E E E	E I E	E O E
E A I	E E I	E I I	E O I
E A O	E E O	E I O	E O O

284. I Group.

I A A	I E A	I I A	I O A
I A E	I E E	I I E	I O E
I A I	I E I	I I I	I O I
I A O	I E O	I I O	I O O

285. O Group.

O A A	O E A	O I A	O O A.
O A E	O E E	O I E	O O E
O A I	O E I	O I I	O O I
O A O	O E O	O I O	O O O

286. Only eleven of these moods valid.

287. These are

A A A	E A E	I A I	O A O
A A I	E A O		
A E E	E I O		
A E O			
A I I			
A O O			

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288. That is, six in the A. Group.
289. Three in E.
290. One in I.
291. And one in O.
292. Remaining fifty-three invalid.
293. Because excluded by rules of Syllogism.
294. One excluded by Rule 4.
295. Sixteen by Rule 5.
296. Sixteen by Rule 6.
297. Twelve by Rule 7.
298. Eight by Rule 8.
299. Total fifty-three excluded.

300. Moods based upon affirmative or negative, universal or particular characteristic of propositions.

301. Figure is the manner in which terms may be disposed in propositions.

302. Figures four in number.
303. Depending upon the position of the middle term.
304. As shown in the following scheme:—

X to denote major term.
Y „ middle „
Z „ minor. „

	1st F.	2nd F.	3rd F.	4th F.
Major Premise	YX	XY	YX	XY
Minor Premise	ZY	ZY	YZ	YZ
Conclusion	ZX	ZX	ZX	ZX

305. Figures very important.
306. And must be carefully committed to memory.

307. Which can best be done by noting position of middle term.

308. Middle term subject of major premise in Fig I.
309. Predicate of both premises in Fig. 2.
310. Subject of both premises in Fig. 3.
311. Predicate of major premise in Fig. 4.

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312. Each of eleven valid moods to be examined in each figure.

313. Thus 44 cases possible.

314. But only 24 valid.

315. Thus :—

Fig. I.	Fig. 2.	Fig. 3.	Fig. 4.
A A A	E A E	A A I	A A I
E A E	A E E	I A I	A E E
A I I	E I O	A I I	I A I
E I O	A O O	EAO	E A O
[A A I]	[E A O]	O A O	E I O
[E A O]	[A E O]	E I O	[A E O]

316. Those enclosed in brackets have weakened conclusions.

317. Thus remain only nineteen.

318. Which are at once valid and useful.

319. And combined into mnemonic verses may be readily committed to memory.

320. Barbara, Celarent, Darii, Ferioque, *prioris*;
Cesare, Camestres,, Festino, Baroko, *secundae*,
Tertia, Darapti, Disamis, Datisi, Felapton,
Bokards, Ferison, *habet*, *quarta insuper addit*,
Bramantip, Camenes, Dimaris; Fesapo, Fresison.

321. First figure proves all proposition.

322. Second only negative conclusions.

323. Third particular.

324. Fourth considered unnatural and comparatively useless.

325. First fiigure perfect and important.

CHAPTER XIII.

REDUCTION.

326. Reduction a test of validity.

327. Therefore very important.

328. Moods of second, third and fourth figures reducible to corresponding moods of the first.

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329. Because of the perfect character of the first figure.
330. Thus Camestres reducible to Celarent.
331. Disamis to Darii.
332. Fisapo to Ferio.
333. Bramantip, Baroko, Bokardo to be examined especially.
334. That is, by Indirect Method.
335. Or reductio ad impossibile.
336. Rules of reduction contained in the *mnemonics*.
337. s indicates simple conversion.
338. p per accidens, or by limitation.
339. m transposition of premises.
340. k reductio ad impossibile.
341. Here teacher's guidance necessary.
342. Illustrations from the Text.

CHAPTER XIV,

IRREGULAR SYLLOGISMS.

343. Enthymeme an irregular syllogism.
344. Or syllogism incompletely stated.
345. Thus "comets must be subject to the law of gravitation; for this is true of all bodies which move in elliptic orbits."
346. Enthymemes are of first, second and third order.
347. Major premise understood in enthymemes of first order.
348. Minor of second.
349. Conclusion of third.
350. So much for irregular or incomplete syllogisms.

CHAPTER XV,

COMPOUND SYLLOGISMS.

351. Prosyllogism, Episyllogism Epicheirema and Sorites different forms of compound syllogism.

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352. "Thus a syllogism which proves or furnishes a reason for one of the premises of another syllogism is called a Prosyllogisin". (Jevons).

353. "And a syllogism which contains as a premise the conclusion of another syllogism is called an Episyllogism" (Jevons).

354. As

All B's are A's,
And all C's are B's
Therefore all C's are A's
But all D's are C's
Therefore All D's are A's.

355. The above contains two syllogisms in the mood Barbara.

356. The first is Prosyllogism with respect to the second.

357. While the second is Episyllogism with respect to the first.

358. "Epicheirema is a syllogism in which either premise is proved or supported by a reason implying the existence of an inperfectly expressed prosyllogism". (Baynes).

359. Thus

All B's are A's, for they are P's.
And all C's are B's, for they are Q's.
Therefore all C's are A's.

360. The above a double Epicheirema.

361. Containing reasons for both premises.

362. Sorites a chain of syllogisms.

363. From Gr. Soros, heap.

364. As

All A's are B's.
All B's are C's.

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All C's are D's.
All D's are E's.
Therefore all A's are E's.

365. Chain carried to any length.
366. Provided perfectly consecutive.

CHAPTER XVI.

CONDITIONAL SYLLOGISM.

367. Conditional propositions either Hypothetical or Disjunctive.
368. Hypothetical introduced by conjunction "if"
369. Thus "If iron is impure, it is brittle".
370 And consists of two distinct categorical propositions.
371. Which are "Iron is impure" and "it is brittle"
372. The first proposition is called Antecedent.
373. Or that which goes before.
374. The second, Consequent.
375. Or that which follows.
376. Hypotheticals further divided into Constructive and Destructive.
377. Constructive affirmative.
378, As—

If A is B, C is D,
But A is B,
Therefore C is D.

379. Destructive negative.
380. As—

If A is B, C is D.
But C is not D.
Therefore A is not B.

381. Constructive sometimes called *modus ponens.*
382. Or mood which posits or affirms.

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383. Destructive modus tollens.

384. Or mood which removes consequent.

385. "Disjunctive syllogism consists of a disjunctive major premise with categorical proposition".

(Jevons)

386. As—

A is either B or C,
But A is B
Therefore A is not C.

387. Dilemma assumes two alternatives.

388. Called "the horns of the dilemma".

389. Dilemma either constructive or destructive.

390. Illustration of first.

If A is B, C is D; and if E is F, C is D,
But either A is B, or E is F,
Therefore C is D.

391. Illustration of second.

If A is B, C is D; and if E is F, G is H,
But either A is B, or E is F,
Therefore either C is D, or G is H.

TULSI RAM MISRA.

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WIDOW REMARRIAGE AND THE ARYA SAMAJ.

In this paper I desire to draw the attention of my co-religionists towards a most important point upon which the welfare of Indian women mostly depends —the point by neglecting which you are sure to lead them to destruction.

It is a well known fact that Indian women are noted, as yet, for their chastity. devotion, charity, and purity etc, but now some selfish people for their own pleasure, because they cannot get grown up girls, not caring a bit for the reputation and chastity of women, have tried to lead them astray. Remarriage of men was prevalent by the stratagem of Non-Aryan people but now, even the Aryans are trying, under the disguise of social and religious reform to persuade widows, *who have enjoyed their married life*, to marry again, and thus deprive them of their chastity.

Most people will say that widows do like to get married but through fear of society they can not do so. They are very unhappy and miserable and secretly commit sins of adultery and of causing abortion.

Think for a moment, my noble friends, what is meant by happiness. Is marriage alone the means of making oneself happy, and nothing else? If it were so, then, were not great men like Bhishmapitamah in the past, and Maharshi Swami Daya Nanda in our own time who led the life of Brahmacharya for the whole life, all happy? The fact is this. People, whose mind is bent on doing a certain thing, wrong or right are happy when they have accomplished it, and unhappy when they fail to do it.

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Now-a-days men cannot do without wives. Though they are old, have several issues and are at the point of death, they marry a second time and thus defraud the poor females. To justify their own selfish deed they have declared that widow-marriage is legal and must be encouraged by every respectable Reformer. Any one who marries a widow receives praises and blessings from social conferences and is thought to be a great Indian social reformer.

My dear friends, what reform have you accomplished by widow-remarrirge? You had already fallen in the Pit and now have drawn women too in the same. Is this reform? Certainly not. No one but *Dhurtas* and *Kámis* can approve of such things.

As a selfish person tries to find fault with others to justify his own defects so these, nominal Aryans, who in reality are non-Aryans to justify the second marriage of men have declared widow marriage as a lawful thing sanctioned by the Vedas.

Aryans who believe that by allowing widows to marry again they will keep them from adultery are much mistaken. For, if according to their conviction, we suppose for a moment that when widows are married, they will not commit sin, then, with great grief and shame I declare that most of the married women of noble families commit such sins though their husbands are yet living. Why do they do such ignoble things when they have their husbands! What steps will you take to prevent this kind of thing? Will you go on marrying such women with those whom they love? If not, then will not they suffer when they will not get their desired object? This will be the case then, that women whose husbands are living will continue committing sins from which you try to save widows and so you

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will not succeed in your task of bettering the condition of women and making them happy. Some Aryans declare with great pride that Swami Daya Nandaji was in favour of widow-marriage. I ask them to point out to me in what pages and of which edition of Satyartha Prakash, Rigvedadi Bhashya Bhumika and Sanskar Bidhi Swamiji has mentioned it. I searched for it, but I could not find it out. Perhaps on account of feeble understanding I could not have understood such grave things or there have been misprints in the Satyarth Prakash etc. Swamiji says :—

"(प्रश्न) स्त्री और पुरुष के बहुत विवाह होने योग्य हैं वा नहीं ?

(उत्तर) युगपत न अर्थात् एक समय में न हों

(प्रश्न) क्या समयान्तर में अनेक विवाह होने चाहिये

(उत्तर) हां जैसे :—

साचेदक्षत योनिः स्यादक्षत प्रत्या गतापिवा
पौनर्भवेन भर्त्रासा पुनः संस्कार महंति ॥ मनु ९ । १७६

जिस स्त्री वा पुरुष का पाणिग्रहण मात्र संस्कार हुआ हो और संयोग न हुआ हो अर्थात् अक्षत योनि स्त्री और अक्षत वीर्य्य पुरुष हों तो उन का अन्य स्त्री वा पुरुष के साथ पुनर्विवाह होना चाहिये किन्तु ब्राह्मण, क्षत्रिय, वैश्य वर्णों में क्षत योनि स्त्री और क्षतवीर्य पुरुष का पुनर्विवाह न होना चाहिये

(प्रश्न) जब वंशच्छेदन हो जावे तब भी उस का कुल नष्ट [illegible] और स्त्री पुरुष व्यभिचारादि में प्रवृत्त होके गर्भयातनादि बहुत दुष्ट कर्म करेंगे इस लिये पुनर्विवाह होना अच्छा है.

(उत्तर) नहीं २ क्योंकि जो स्त्री पुरुष ब्रह्मचर्य्य में स्थित रहना चाहें तो कोई भी उपद्रव न होगा और जो कुल की परम्परा रखने के लिये किसी अपने स्वजाति का लड़का गोद लेलें उस से कुल चलेगा और व्यभिचार भी न होगा और जो ब्रह्मचर्य्य न रखसकें तो नियोग करके सन्तानोत्पत्ति करलें"

(Vide Sattyarth Prakash 5th edition page 116).

Q. Do women and men deserve to have many marriages or not?

A. Not at one time.

Q. Do they deserve to have many marriages at several times?

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(A) Yes, as the sage Manu says: the woman who has not enjoyed married life deserves a second marriage with the man who has not enjoyed such a life. But the remarriage of men and women who have enjoyed sueh lives is not permitted among the Brahmans, Kshatriyas and Vaishyas.

(Q) If they have no issue to keep the family name, or when they are liable to fall into vices of adultary, causing abortion etc should they be married again ?.

(A) No, never. If men and women lead the life of celibacy there will be no harm and by adopting a son of their own kith and kin they can keep the name of their family and keep themselves from all sins. But if they can not lead the life of celibacy they should have issue by Niyog.

Again; in the Sanskrit Tika of the Rigvedadi Bhashya Bhumika Swamiji says that unmarried men and women can marry once only, but that they can perform Niyog if necessary. A second marriage of Dvijas is not sanctioned in the Vedas. It is allowed only to the Shudra class because of their being uneducated and unmannerly.] (Vide Rigvedadi 2nd edition page 222.)

This Niyog again, says the great sage, should be done when needed most and when there is no other alternative.

My dear friends, when widow marriage is not allowed according to Vedic religion and when the Swami is so much against it. how could you do it? Why do you blot the name of Arya Samaj and dishonour high families by performing widow marriage—destructive of women's chastity? Is it ever possible to prevent women—fallen into darkness for want of moral and religious training—from Adharma by means

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of widow-marriage! Can dams of sand ever check the onrush of an ocean current! If you open your eyes and see, you will, in no time find out that in Europe too, where remarriage of both men and women is equally legal, people commit sins the mere thought of which fills our hearts, with abhorrence. Then what results do you expect by spreading this Adharmik custom in poor Bharata where there is no education, no strength and no wealth?

Remember dear brothers, that

धर्म एवहतो हन्ति, धर्मो रक्षति रक्षितः

Dharma when neglected kills those who neglect it and when protected, protects.

If you are bent on doing such wicked things nobody can check you. But you must not, and you can not do them under the cover of a social reform and a religious duty.

I am sure true Arya Samajists—real followers of Vedic religion—will not bear that such things should go on any longer in our Aryan community. Such things cannot better the condition of women but will, I am afraid, lead to the downfall of the Arya Samaj. A woman, though she is said to be very weak, becomes very strong at times, and then not even the most learned can withstand her.

"स्त्रियश्चरित्रं पुरुषस्य भाग्यं दैवोन जानाति कुतो मनुष्यः"

There is a Hindi proverb too त्रिया चरित जाने नहि कोई खसम मार के सती होई.

The meaning of this is that no one can know the tricks of women; they sometimes kill their husbands with their own hands and then burn themselves on their funeral pyre to show their chastity to the public.

Beware, therefore; that if once women

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get the tool of widow—marriage, there will be found in Bharat no traces of their chastity, love and-devotion to their husbands. Here too, like Europe, you will find adultery causing abortion, destruction of families, disturbances, and other vices prevailing every where.

Widows of India, with the exception of Kultas, therefore, desire not their remarriage but religious and moral training and the means of utilizing their widow-hood. The best possible thing that can be done for the widows is to open Widow Homes, and such institutions where they may receive religious and moral training as well as higher education. And when once they are educated they will make the best Gurus and teachers for our girls ; and will maintain the reputation of their families and of India. The Hindus of the day marry their girls before they reach the age of puberty and thus leave them little chance of receiving education in their maidenhood. A few who do receive it can not afford to work because of their household affairs.

But if you impart education to the widows they will serve your purpose well. They will make ideal teachers for girls because most of them are free and have nothing to do at home. So they can well spend their time in spreading the light of education.

If this step be taken there will soon come a time when we shall have female institutions where girls will receive religious and moral training through their own sex, and save you the trouble of sending them to Christian Institutions— the very antipodes of the Gurukulas of ancient times. This alone can save widows from sin, and elevate their position. This is the real reform and must be encouraged by every respectable reformer.

Now I close this and request you, my dear friend,

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to read it carefully and realize the wants of our Indian women and then supply their wants accordingly. It is not wise to prescribe medicine before you know the disease. It will be fatal to the patient.

VIDYA WATI SETH

Lucknow.

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SWAMI DAYANAND SARASWATI

AND

THE ARYA SAMAJ.

AN INTERVIEW WITH DEWAN BAHADUR RAGHUNATHRAO C. S. I.

The following is a fairly accurate report of an interesting interview I had, on the 2nd July 1909 A. c, at Kumbhakonam, with Dewan Bahadur R. Raghunath Rao, C. S. I, retired Dewan of Indore. The theme was social and religious reform which will I am sure interest deeply the readers of the Vedic Magazine. The venerable Dewan, I was given to understand, was not in the habit of being interviewed, especially, as at the time in question, he was in an indifferent state of health. But, such is his regard for the Arya Samaj, that, no sooner had I sent in my card than he acceded to my request. The idea had struck me just as I was about to leave Kumbhakonam; and, in fact, I had scarcely an hour before me to catch the train I intended to travel by. But, as it happened, I was able to elicit from the Dewan Bahadur his matured views on some important aspects of the Reform Movement. In the course of the conversation, the Dewan was good enough to volunteer information about what, in my opinion, are unrecorded incidents in the life of *The Great Awakener of Modern Aryavarta*, Maharshi Swamy Dayanand Saraswati.

For me to attempt to review the opinions of the Dewan, would be a presumption but I cannot resist the temptation of pointing out that the unqualified endorse-

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ment, by the Dewan, of the Rishi's views regarding the nature and character of the Vedic Revelation, strengthens us in our battles with the Reactionaries, who are never tired of misjudging and misinterpreting the teachings of the only Vedic Scholar of his age. It will be equally efficacious in silencing the denationalised and perverse young men of to-day, who, in their ignorance of their teachings, consent to the Vedas being described as 'the babblings of an infant race'.

11 Adhika Shrawana
1831 A.S.(After Salivahan).
Hyderabad (Dn).

Baji Krishnarao.

THE INTERVIEW.

Krishnarao: "Dear Sir, My *namaskars* to you. I am a member of the Arya Samaj. I shall be much obliged to you, if you please permit me the privilege of interviewing you as a representative of that body."

Dewan Bahadur : "Oh, yes! with much pleasure. s the Arya samaj a political or a religious body?"

Krishnarao: "It is a purely religious body; but is, unfortunately, suspected of being a political organisation."

Dewan Bahadur: "How are you connected with the movement and where do you come from?"

Krishnarao: "I am a humble servant of the Samaj, being a member of the Hyderabad Dn. branch of it. I belong to a South Indian. **Deshastha (Marahata)** family now settled in Hyderabad Dn. and have therefore the honour of belonging to the same community of which you are such a trusted leader".

Dewan Bahadur: "I am very glad to see that a Marahata young man like you is interesting himself in questions of reform. The mention of the Arya Samaj puts

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me in mind of its founder, Swamy Dayananda Saraswati. Before he formulated his schemes of social and religious reform, Dayanand went about the country consulting with men who had already worked in those fields. In the course of such a tour, the Swamy came to me at Indore when I was Dewan of that native state. In those days, he had very few supporters. I gave him letters of introduction to Raja Sir T. Madhava Rao, then Dewan of Baroda and to several others. I also gave him some financial support in publishing his commentaries on the Rig Veda.

We had long talks between ourselves on the subject of reform. The first question we discussed was 'what are the Vedas?' Dayanand's view, that only the Samhita portion was the real Veda, while the Brahmanas etc were mere commentaries, appeared to me perfectly reasonable and I expressed my entire agreement with him. We discussed another equally important question.

Sayana and others had held that the subject matter of the Vedas was ritualistic. Dayanand held the more correct view, that the Vedas are an Encyclopaedia of kuowledge. According to him, the Vedas contain the germs of all sciences; they describe to us the mystery of Nature and preach a philosophy of Action. What Dayanand says is perfectly true."

Krishnarao: "Sir I do not find adequate words to express my gratitude for the favourable opinions you have expressed about Dayananda's views on the nature and character of the Vedic Revelation. Now Sir, you will add to your favour by telling me what you think of Dayanand's commentaries on the Vedas."

Dewan Bahadur: "I read through a great part of his commentaries and I should say that, on the whole, his interpretations are correct and in keeping with those of the oldest, and therefore the most authoritative, commentators."

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Krishnarao: "How did the personality of Dayanand strike you?"

Dewan Bahadur: "Dayanand struck me as a most extraordinary person. He was a well-made man and had a bold look about him which impressed everybody. He was honest and sincere. He was in right earnest and really meant introducing far reaching reforms. In short he was an embodiment of all those qualities that go to make a leader of men?"

Krishnarao: "Many thanks for your kind observations. Now, may I have the pleasure of hearing your opinions on some aspects of the Reform movement?"

Dewan Bahadur: "Yes! Let me hear your questions."

Krishnarao: "Here they are.

1. As a social reformer who has tried to effect changes in our social institutions by basing then on the authority of the *Shastras*, can you recommend to us, the young Indians of to-day, the same methods, with any prospect of success?"

Dewan Bahadur: "I do recommend it. I am doing it everyday. It is my life work. I have repeatedly said that our present degraded condition is due to our going against both the spirit and letter of the *Shastric* injunctions. I hold that the present-day practices are *unshastric, too costly, very inconvenient and politically damping to the spirit of the people*".

Krishnarao: 2 "If your efforts have partially failed in this direction, is it because you based your arguments partly on the non Vedic portion of our sacred literature and therefore gave your opponents the opportunity of quoting texts from the latter and thus succeeding in making

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the orthodox people feel that the *Mathadhipati* was in the right and you were in the wrong? *

Dewan Bahadur : "Nobody believes that I was in the wrong. Even the Mathadhipati, Satyavira Swamy *swore to me* (privately ? BKR) that I was in the right.

(I wanted to ask the question whether he would have expected a different result if he had stood on the authority of the Vedas and the Vedas alone as was done by Swamy Dayanand Saraswati, the revered *reviver* of the Arya Samaj in modern times, different interpretations apart. But this question became unnecessary by the unequivocal answer above given. BKR).

Krishnarao: "Do you think it is possible for us to attain to a high degree of social efficiency, if we are content to follow the Pouranic religion with idolatry in the forefront. ?,'

Dewan Bahadur: "I do not agree with what you imply by your question. I have to say that some of our reformers make the mistake of dividing our sacred literature into two parts Vedic and Pouranic. I hold that all our religious books are authoritative. Even the Puranas are so; of course, whenever any part of then conflicts with the teachings of the Vedas, they are, to that extent, null and void. Idolatry has never been our religion. Those who

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*This refers to a famous controversy the Dewan Bahadur had with the Mathadhipati on the widow re-marriage question. *Mathadhipati*, here referred to, is the (Pope) Madwas, a Brahmin sect of which the Dewan and myself are members (or rather were). These popes- I mean the Madwa ones may be doing other useful work. But so far as I know, one of their principal *Dharmic* (?) work consists in going on periodical expeditions of *branding* their disciples.

hese latter are scalded in different parts of their bodies. 5 or 6 '*Chakras*' (Seals) are usually received. Even babies are not spared, but they receive only one each. All this, of course, is due to the Madwa misinterpretation of the Vedic text 'ataptatanuhu natadamo ashnute etc.

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practise it are not really religious and those who advocate it are only talking non-sense."

Krishnarao : "On the whole, are you optimistic regarding the future social progress of our people.?"

Dewan Bahadur : "I am very hopeful. Our real enemies are those who pose themselves as orthodox and mislead the simple people."

Krishnarao : "As an Arya, I desire to know, with a view to remove them, what defects, if any, you can point out in the Arya Samaj"

Dewan Bahadur : "I have not been following the history of the movement and am not, therefore, in a position to pass any judgment on the subject."

Krishnarao : "Sir, I do not purpose to ask you any more questions. Permit me to wish you, on behalf of the members of the Arya Samaj, long life and prosperity that you may continue your noble labours in the holy cause of Reform.

Namaskar ! Let me pay my respects to you in the traditional way. (So saying, I touched his feet with my head and hands, as is customary with us when taking leave of a respected elder BKR).

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THE MESSAGE OF THE ARYA SAMAJ.

II

The Preamble.

The King of Kings, The Jagad-guru (World's Teacher) says :

My loyal and law-abiding subjects !

I am the Primordial Personality presiding at the centre of the Universe, and guiding, controlling and supporting the countless orbs of light that roll in the immensity of space, through the infinity of time. At the earliest moment of the dawn of human life on this globe of yours, in the present cosmic cycle, I vouchsafed unto the immortal seers of your race—the Human race—those universal truths that constitute the Vedas; and whenever in the history of the world, there has occurred a *dharmic* crisis in the evolution of human society, My messengers have gone forth, proclaiming those eternal laws which have promulgated for the uplifting of humanity.

Such a crisis has now occurred in the affairs of men. The laws of the Vedic constitution, I had framed for the smooth working of the social machinery, have been violated. The *Vishwa-Kutumba*-the Universal family—, of which I am the Eternal Patriarch, has become the scene of perpetual conflict. Brother has enslaved brother; purity and happiness have deserted the domestic hearth. Kings have become insolent; subjects have become rebellious. Judges have become corrupt ; criminals have become hardened. Religion has become a cloak to rob in; rituals have bocome meaningless; faith has flown away from the hearts of men. And all this has ended in unhappiness, social and indivi-

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dual; and if there has been a respite at all, it has taken the form of relentless revolutions. Such have been the general conditions prevalent everywhere.

The miseries of some of the members of the joint family that broke up to set up for themselves have been only worse.* In the beginning of things.

Vedic Parents

Aryas	Dasyus (Savages).
Surupa (Europe)	Aryavartta. (India.)

when souls began participating in the glories of creation, each according to its previous karma, Humanity constituted one family. But early in mundane history, some of my Aryan children, urged on by their previous bad *karmas*, renounced the ancestral faith and became *Dasyus*. These latter have thought their only business in life to be to wage unholy wars against my *dharmic* children. Of the Aryas that remained, some have acquired many *Dasyu* qualities, each in his own way, though *Dasyus* wholly they never have been. My fair daughter, Surupa, more generally known as Europa, went westwards and settled there. The heirloom of Vedic institutions she carried with her has served her as the nucleus of her present civilisation. Now, of course, in her pride of wealth and prosperity, she has forgotten her obligations to her Vedic parents who nursed her and taught her those domestic and other virtues that have materially contributed to her happiness. Without Vedic institutions, in however corrupt a form, what

*The writer holds to what may be described as the *Dispersion theory* of the diversity of the human race.

The Genealogy of the Human family:

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could Europa and her children have been, but naked savages peopling the woods? But having come under *dasyu* influences in her new home, she has not been able to preserve those institutions in their pristine purity. When she was in her ancestral home she had shaped her conduct in accordance with the teachings of the Vedas. Since her migration to the west, she has been content to believe in a bundle of irrational dogmas. She has now no clear conception of My nature and attributes. She has forgotten all ideas of a soul's responsibility for sins. Her theory of creation is a childish myth. Her theory of religion is in terror at the advance of science, and has been losing ground all along. In brief, Europa's *dharmic* condition is pitiable. She fares no better in social matters. Marriage has degenerated into a *civil* contract. Its purpose has been misunderstood. Drunken-ness has ruined millions; social unrest prevails everywhere.

What is the one remedy which shall cure all such evils, whether in Europe or elsewhere and who shall apply it? The neetar churned out of the Vedic ocean shall be the revivifying balm that shall restore to a vigorous life societies stricken with spiritual diseases. The teacher who will undertake this holy task shall be Aryavartta, whom I have constituted the custodian of My teaching, to teach and to preach and to spread the eternal truths I have embodied in the Vedas.

Aryavartta, My holy child, you I command to wake up and set the world's affairs in order. There is a peculiar significance in my consecrating you to give effect to the commands of this message. In the first place, you it is that have got the worst of it in the struggle for life. In the second place, to you has fallen, in the *Division of Labour for spreading civilization*, the charge of ministering to the spiritual needs of mankind and remember that spirituality is at the basis of progress in all departments of human

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activity. *The failure, on your part, to discharge yo[ur] duties has necessitated this message*; or else there was [no] need for it. For then, you yourself would have looke[d] after the spiritual welfare of the rest of humanity.

What then, is the condition of your home that call[s] for my intervention, before it is too late?

(*To be continued*).

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PRINCIPLES OF GOVERNMENT.

The fifth and the sixth Great Principles of Evolutionary Universal Divine Government over Nature, we saw, are those of Representation and Direction respectively, based on the individual's needs, desires and adaptation. Now in due order, come, intimately connected with them both, the Seventh and the Eighth Principles. Of these the Seventh Great Principle of Universal Divine Government is that of Conservation and Economy. This means that whatever is in the universe is conserved, preserved and kept from total annihilation by means of a wonderfully efficient set of conservative, preservative and economical processes going on in every part of the limitless world. Really there is no such thing as waste, loss or destruction involved in the operations, changes and movements of Nature as subject to the Divine Rule. In other words, Divine Government over Nature is absolutely economical entailing no loss or destruction of any entity or being whatsoever. Only it requires great powers of observation and insight to notice it. Not an event happens in Nature but reveals to the developed intelligence this grand universal Principle of Evolutionary Divine Government over Natnre. The beautiful Vedic Names of God,

VII अदिति, आदित्य represent the Processes and Principle of conservation and economy

Aditi and *Aditya*, are intended to represent to our minds these same Processes and Principle of Conservation and Economy as they obtain in Nature. आदित्यैर्नो अदितिः शर्मयंसत् ॥ ऋ० १ । १०७ । २ "May the Glorious Infinite Eternal Lord Who is the Con-

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server and Preserver of all, bestow upon us evil destroying blessings by means of His conservative, preservative, and economic processes." सनो मह्या अदितये पुनर्दात् ॥ १ । २४ । २ ॥ "May the Lord ever lead us along His various preservative and economic ways on to great and perfect Bliss and Immortality." अया वयमादित्य व्रते तव अनागसो अदितये स्याम ॥ १ । २४ । १६ ॥ And may we also, O Infinite Eternal Lord Preserver, ever conforming ourselves and attuning our actions to Thine Grand Principle of Conservation and Economy, and therefore never offending, hurting, injuring or desolating any thing that thou hast ordained for the benefit of all—may we, in fact being quite sinless pure and holy, secure never failing, undecaying, blessings of immortality." सनो देवः सविता पायुरीड्य आसर्वताति मदितिं वृणीमहे ॥ He is the Most Adorable Lord from Whom all things and beings proceed and Who directs, protects and governs all—Him, the Conserver and Preserver of all we approach for undecaying eternal blessings of Immortality." अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता सपिता सपुत्रः । विश्वेदेवा अदितिः पञ्चजना अदिति र्जातमदिति र्जनित्वम् ॥ १ । ८९ । १० ॥ "The Grand Principle of Conservation and Economy obtains universally everywhere—in the heavens above, in midspace between, and on the earth below among all manner of beings constituting the vast universe—nay every phenomenon of natural life, Generation, Production, and Multiplication, whether inorganic (primary) organic (binary)." or superorganic (intellectual, moral, social &c) is based on this Grand Principle. सुत्रामाणं पृथिवींद्यामनेहसं सुशर्माणमदितिं सुप्रणीतिं । दैवीनावं स्वरित्रामनागसमस्रवन्तीमारुहेमास्वस्तये ॥ १० । ६३ । १० ॥ "may we, O Lord, by Thy grace, embark for our wellbeing upon the perfect, unleaky, wellequipped welldirected celestial barge, viz, the well-known protective, defensive and preservative Grand Principle of Conservation and Economy which is established throughout the entire universe and which, when conformed to in practice, confers vast enlightening ennobling and satisfying blessings upon those who obey it strictly."

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To superficial observers Nature is full of waste and destruction. The unthinking and unreflective minds of all ages have readily believed in the so-called creative and destructive aspects of Nature and Nature's God. Says Herbert Spencer on this point: "There was once universally current a notion that things could vanish into absolute nothing; or arise out of absolute nothing ..... Nor, indeed have dark ages and inferior minds alone betrayed this belief. The current theology * in its teachings respecting the beginning and end of the world, is clearly pervaded by it." What to the uncultured looks like creation and destruction is, at bottom, nothing but change in form and state—a mere phenomenal change in appearance. The Power, the Substance, the Energy, and the Potentiality existing in the World remains ever the same, being eternal and indestructible. It was remarked above that this Seventh Principle signifies that whatever is in the Universe is conserved and preserved in substance, energy and value, so that waste and loss Nature abhors as much as absolute rest and quiescence. Let us see what the verdict of modern thought is on this point. "Not because the truth is unfamiliar" says Herbert Spencer, "is it needful here to say something concerning the indestructibility of Matter;...could it be shown that Matter ever became non-existent there would be need to confess that Science and Philosophy are impossible.....until now, the doctrine that Matter is indestructible has become a common place. All the apparent proofs that something can come out of nothing, a wider knowledge has one by one cancelled...the seeming annihilations of matter turn out, on closer observation, to be only changes of state... Such has become the effect of this specific evidence, that the indestructibility of Matter is now held by many to be a

* The reference, here, is to the Biblical theory of creation and destruction of the world.

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truth of which the negation is inconceivable." "Like the indestructibility of matter, the continuity of motion, is a proposition on the truth of which depends the possibility of exact science, and therefore of a Philosophy which unifies the results of exact Science. Motions, visible and invisible, of matter and of molecules, form the larger half of the phenomenon to be interpreted; and if such motions might either proceed from nothing or lapse into nothing, there could be no scientific interpretation of them. This second fundamental truth (viz, continuity of Motion), like the first (viz, Indestructibility of matter), is by no means self-evident to primitive men or to the uncultured among ourselves. To undeveloped minds the opposite seems self-evident. All men once believed, and most believe still that motion can pass into nothing. But the establishment of certain facts having an opposite implication led to inquiries which have gradually proved these appearances to be illusive. Thus the primitive notion that moving bodies had an inherent tendency to lose their motion and finally stop—a notion of which the Greeks did not get rid, but which lasted till the time of Galileo—began to give way. The continuity of Motion as well as the indestructibility of Matter is really known to us in terms of Force. All proofs of the continuity of motion involve the postulate that the quantity of Force is constant." "Nor is it only in their concrete data that the reasonings of terrestrial and celestial physics assume the persistence of Force, The equality of action and reaction is taken for granted from beginning to end of either argument; and to assert that action and reaction are equal and opposite, is to assert that Force is persistent. The allegation really amounts to this, that there cannot be an isolated force beginning and ending in nothing; but that any force manifested, implies an equal antecedent force from which it is derived, and against which it is a reaction."

"If the Solar System is slowly dissipating its forces—

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if the Sun is losing his heat—if Man and Society are dependent on this supply of force that is gradually coming to an end; are we not manifestly progressing towards omnipresent death? Does Evolution as a whole, like Evolution in detail, advance towards complete quiescence? Is that motionless state called death...typical of the universal death in which Evolution at large must end? And have we thus to contemplate as the outcome of things, a boundless space holding here and there extinct suns, fated to remain for ever without further change?" "To so speculative an inquiry, none but a speculative answer is to be expected.... If, pushing to its extreme the argument that Evolution must come to a close in complete equilibrium or rest, the reader suggests that for aught which appears to the contrary, the Universal Death thus implied will continue indefinitely, it is legitimate to point out how, on carrying the argument still further, we are led to infer a subsequent Universal Life....Action and reaction being equal and opposite, the momentum producing dispersion, must be as great as the momentum acquired by aggregation; and being spread over the same.

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Thoughts for the Month.

Self-sacrifice is the order of the day. Even lads hardly out of their teens talk of devoting their lives to the service of their country and consecrating their energies to the furtherance of her cause. It is, therefore, worth while to consider in what self-sacrifice really consists. Does it consist in the voluntary relinquishment of worldly prospects and a life of luxurious ease as is believed by Tom, John, Harry and Smith? Certainly not. In fact no greater error can be conceived than to imagine that because a man has voluntarily resigned the chance of becoming rich in worldly belongings he can be legitimately termed a self-sacrificing person. What is the psychological motive which impels a man to work like a cart-horse and to drudge like a galley-slave in order to obtain wealth. Surely such a man is not goaded onwards by the overmastering cravings of his physical nature for if it were so he would stop in his mad carrer after securing a settled income sufficient for the support of himself and his family. If people madly pursuing wealth were always guided by these considerations the priests of Mammon would find the temple of their God deserted and their own pecuniary gains and acquisitions dwindling day by day and a millionare would become as extinct as a dodo. The almighty dollar would find itself stripped of all dignity and the boss grovelling in the dust. Is, then, the enjoyment of luxuries the guiding motive and the propulsive motive force? This may be the case with a few sybarites, epicures, gluttons, cormorants and voluptuaries but it does not account for the mad efforts of those that lead a life of voluntary poverty even when surrounded by pomp and state, prefer to walk even though they have at their disposal stately equipages and costly cycles and motor cars and to live on simple diet even though possessed of the means of loading their tables with delicacies, delicious edibles, toothsome dishes, and costly viands. Is then the motive force supplied by love of money, the anticipatory delight felt at the prospect of finding oneself in a position to handle precious coins and shining metal pieces? This is, no doubt, true in the case of curmudgeons and cheeseparing and close-fisted misers but this explanation covers a very few cases and belongs

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rather to the sphere of pathology then that of psychology? *What then is the motive force in the majority of cases?* It is the anticipatory pleasure felt at the prospect of *commanding the homage and subduing the will of fellow beings.* If then the dominating motive that impels forward a man who is *applauded* for *self-sacrifice* is the same as that which moves to action a person who is *denounced* and *satirised* for a *mad pursuit* of wealth where is the difference between the two? The end is the same, only the means are different. They are like two travellers endevouring to reach the same destination by following different paths. My young readers! Before you resolve to enrol yourselves as self-sacrificing soldiers in the army of the servants of the Lord retire to a lonely place and meditate. Carefully examine, fully analyse and thoroughly dissect the state of your mind. It is possible that you may have been duped. You may be fully convinced that you are making all these sacrifices for the good of your country and yet there may be an undercurrent of consciousness proclaiming you to be an aspirant after POWER. Cultivate the habit of self-introspection. Self-deception is worse than a crme; it is a blunder, Find out your dreams and your aspirations and meditate upon them. Revolve them again and again in your mind Do you at the time of taking the vow of service to Motherland picture to your imagination a crowded meeting, a grand procession, an address enclosed in a silver casket, the shower bath of flowers, roaring and deafening applause, biographical sketches in the columns of leading newspapers, petitions for autographs, public receptions and "at Homes." Then give it up. You are hungry for power and the attainment of it will only serve to whet you morbid appetite. You will employ all means and stoop to all sorts of malpractices and diabolical and fiendish ruses and artifices to maintian it. You will though perfectly sincere at the commencement of your public career learn to associate yourself with the blackest crimes, the worst and the most abominable forms of insincerity, and the most detestable kinds of expediency through fear of losing your popularity. When the love of country will dictate an unpopular course of conduct you will recoil from adopting it through fear of losing power. You will rather let the country rush to its doom than utter a single word of protest which is likely to diminish your authority over the hearts of your followers. You will learn to ride on the crest of every wave of popular sentiment, to truckle to popular whims, pander to popular likes and dislikes, and become trimmers

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time-servers and turncoats. Mind the greatest men of the world have always sided with the unpopular party and have never stopped to count the gains and losses. They forget their arithmetic. At any rate they can't calculate. They are stoned to death, are lynched, spat upon, sneered and jeered at, abused, vilified, reviled, maligned, calumniated, hanged, drawn and quartered but they budge not an inch from their position. They are seldom popular in their life time. Hence it is that Manu declares that a true Brahman should regard unpopularity as nectar and ambrosia and popularity as a deadly poison. The sage was a profound student of human nature and hence this advice to Brahmans. Beware of another form of love of popularity. Some people *try to* become unpopular in order to prove that they shun popularity. This sort of artificiality is even worse than direct popularity-hunting. It is like consumption in the first stage. You are losing in moral strength and yet you think you are gaining in it. Don't court unpopularity. Only let popularity lone. Leave it aside and persevere in your task. Believe me neither men like. Wilkes or Titus Oatus nor misanthropes, manhaters, faddists, crotchet--mongers, or mannerists have ever saved nations or countries. The world owes more to men of the stamp of Wyclif and Dayananda than to literary jugglers and to those that have recourse to logical legerdemains and oratorical and elocutionary dodges and pranks. Do not think of becoming a votary of the temple of the MOTHER unless you are sure that your motive is *service* and not *power*. If your aim is to restore your beautiful but decrepit and feeble mother to health and strength be a doctor and not a quack. The aim of the doctor is to cure his patient. With this end in view he administers to him bitter and nauseating medicines, braves his displeasure, puts up with ebullitions of temper, heeds not his piteous cries and heart—rending screams, ignores his grimaces, frowns and scowls, and meets his sullen looks and sulky deportment with a beaming countenance. A quack, on the contrary, prescribes drugs that are sweet and palatable, flatters the vanity of his patient, and changes prescription with every change in his temper. Indeed there is no reason why he should not do so when his object is pecuniary gain and self—advertisement. If you desire power and have to end by becoming a quack and a mountebank pray leave poor old bleeding India alone. She can do without your self-sacrifice. The price that you demand for your services is very heavy and your terms are excessively extortionate. You will, in fact, be doing less permanent injury to her real interests if you

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become president of a syndicate. A millionaire is despised by his tools, cursed by his victims and detested by the general public. A "popular hero" who values popularity above every thing else is blessed by those whom he victimises and is deified by idiots and numskulls. Fortunately for him their number is legion. Young men! Beware of the tentacles of the monster. Think not of sacrificing your worldly prospects if the price demanded by the devil in you is a surrender of your conscience and the best interests of your country. Let your motto be loving and humble service, self—denial, self—abnegation, and self—effacement rather than what is popularly called self-sacrifice. Don't be boisterous and demonstrative in doing good deeds and acts of service and if you find yourselves proclaiming aloud what you have done cry halt to your progress, suspend your activities, seek some place of retirement and subject the state of your mind to a searching analysis and you will not take long to find out that the hussy *Love of Power* has come to disturb the even tenor of your existence although she is disguised as a nun. Be not deceived by her veil for beneath it are eyes that are twinkling with vile merriment Beware of the temptress. She has ere this decoyed many a simpleton like you to the bye paths of destruction.

A Literary Recluse

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True Hinduism.

Lala Ram Prasada M. A. F. T. S. of Meerut has just published an excellent exposition of *Karmayoga* or Yoga of Action, entitled "True Hinduism." Here the author attempts to set up the ideal of a divine life, which, as he rightly says, consists in the promotion of universal brotherhood. The main characteristics of such a life are:—

(1) Brahmacharya.
(3) Aparigraha.
(3) Satya.
(4) Asteya.
(5) Ahimsa.

We will take each of these separately. "Brahmacharya," says the author, "is the truest *yoga*. It lies the root of all civilisation. All true progress depends upon it. It is the true religion of the world. It is the one great eternal law of life. It is the *Sanatan Dharma* of the Hindus. It is the *Summum bonum*."

It will thus be seen that Brahmacharya is the very first rung on the ladder of divine life, by virtue of which, the vital forces. called *Vasus*, are fully developed and help to produce the noblest qualities of the body, mind and soul.

The next step is *Aparigraha or non-greediness*.. "It consists in the non-appropriation of the objects of gratification (vishayas);" and is one of the great cardinal virtues. Its opposite is *Parigraha* which is one of the blackest sins. "Parigraha," says the author. divides man from his brothers and therefore keeps him away from the ideal of spiritual unity." He further says:—"Many an instance of this sin of Parigraha and its baneful effects may be cited from history. Thus the war of the Mahabharata and the downfall of the Kaurvas were due to the grasping spirit which led them to appropriate the whole kingdom to the exclusion of their cousins. The fratricidal wars of the sons of the Moghal king Aurangzeb (?) which led to the decline and fall of the Moghal Empire is another instance of the same subtle possession. The infliction of the poll-tax on Hinduism known as the *jaziah* may be cited as yet another instance of the same grasping spirit of destruction".

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Certainly this *Parigraha*, which is but another name for lower individualism, is running rampart in the world of to-day particularly among the nations of modern Europe. It is "the direful spring of woes unnumbered" to millions of mankind. "It is the parent fount of nihilism, anarchism, socialism, and murderous revolutions of all kinds." Look at the land-grabbing tendencies of the Russians. Look again at the intense selfishness of the people of South Africa who, blinded by the sin of *Parigraha* deny the common privileges of ordinary citizenship to their Indian fellow subjects.

It is therefore binding on individuals and nations to kill the serpent of individualism and cultivate the virtue of *Aparigraha*" which is the cement of Society and advances the interests of humanity in general."

The third step on the ladder of divine life is Satya (Truth). "One who lies is a great sinner. Another who sees ignorant people lie without protest, and does not attempt to teach them better, is a greater sinner. He who forces people to learn habits of hypocritical thinking and false speech is the greatest sinner of all". But "Truth upholds the Earth. By truth it is that the Adityas stand at their posts and the moon is upheld in heaven." So says the Veda.

The fourth great step is Asteya or not stealing; that is, the absence of the desire to appropriate any one else's property illegally "The sphere of *Steya* and *Parigraha*," says the writer, "are liable to overlap each other. They must therefore be distinguished. Parigraha is the grasping spirit which tends to make all objects of desire one's own. "I must enjoy this and that and everything. I must collect this and preserve that for my enjoyment." Theft is the act of taking another's property illegally, fraudulently, dishonestly, by false representation, by breach of trust or by the use of force, moral or physical. The grasping spirit of Parigraha may lead to all these illegal acts. But it simply denotes the idea that everything is meant for one's own enjoyment and not for anybody else. It means running after all objects of sense whether legally or illegally. Theft means the making of anybody else's property one's own by unfair means.

The author illustrates *Satya* by examples. He says: "whenever you see a fully competent man living upon another man's labour without giving a fair return therefor, you may be sure that the

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[illegible] nothing in him, and that he is more or less of a thief. A priest who fattens upon religious endowments, without moving himself to his utmost might, in educating the people morally, intellectually and spiritually, is a thief. A ruler who lives a life of ease, without seeing that the people's money is spent for their material, moral and intellectual advancement, is a thief. A trader who always keeps his eye on taking in his customers, and spends not his capital for their material welfare, is a thief. A shopkeeper who supplies bad materials for fair price, is a thief. A man, who accepts service without adequate payment, is a thief. A man who renders inadequate service for good payment, is a thief." It will thus appear that *Steya* is one of the greatest evils of our social life and poisons the very springs of society. It should therefore be checked by all means, and the virtue of *Asteya* substituted therefor.

The fifth rung of the ladder is *Ahinsa* or non-injury to others. This great principle is thus enunciated by the author:—"All that leads the many to the one is *Ahinsa*. The grouping together of men for various purposes of life is *Ahinsa*. All that maintains a family, a tribe or a nation in the performance of their various functions is *Ahinsa*. All that helps civilisation is *Ahinsa*. On the contrary, all that leads the many away from the One is *Himsa*. All that tends to the rupture and destruction of a family, tribe or nation is *Hinsa*." In other words, "all that leads to the highest development of a human being is Ahinsa; while all that falls short of this, is comparatively Hinsa."

This, then, is the ideal of divine life set before us by the author and it is a noble ideal indeed! But there is nothing new to us Indians here. The European, however, might learn a good deal from Mr. Ram Prasad's excellent booklet and thereby strive to be a little less aggressive and a little more sympathetic. As for us, we have only to revive these lost virtues in order to mount up once again to those sublime heights of morality and spirituality which were once our own. Finally, a word as to the merits and defects of Mr. Ram Prasad's recent publication. The style is simple but not graceful, and some of the sentences are only loosely connected. There are also some historical inaccuracies, for instance, the author's reference to "the fratricidal war among the sons of King Aurangzeb." Barring these minor defects, the work is very well done and reflects much credit on the learned author.

Vedic Magazine Reviewer.

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NOTES.

The Gurukula Academy & Its Detractors.

Lala Shri Prakash, a student of the central Hindu College, Benares, paid a flying visit to the Gurukula Academy in June last, and he publishes his impressions of the institution in the August No. of the C. H. C. Magazine. But his contribution is so full of lies and misrepresentations that we are constrained to examine the statements made by him and expose their fallacious character.

1. About the middle of para 4. of his article, the Lala says :— "The Governor of the place had ordered that we should be shown round at 3 P. M. So till then we quietly waited and at the appointed time we were ushered once more into the office, when putting off our shoes— for no shoes were allowed beyond that— we entered the precincts proper of the Institution. Our guide wore wooden sandals, but we had to make the best of the burning stones and sand ".

Now all this seems to suggest that an unnecessary hardship was imposed upon the young visitors and that they were badly treated. But Lala Shri Prakash must very well know that there are places even in the humblest Hindu hut where the boot, " the visible symbol of western civilisation", cannot penetrate. These places are the *kitchen*, the *havana kunda*, and the *ashram*. And these are just the places in the Gurukula where the incursions of " the redoubtable shoe " are checked or put a stop to. At the same time let us inform the Lala that we keep at least 20 pairs of spare wooden sandals in reserve for the special use of the visitors to the Academy; that we always offer them these sandals; and that they are themselves to blame if they do not see their way to avail themselves of the offer made. And here we beg leave to

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ask a question. Are there no places in the C. H. C which the shoe cannot reach? Do the authorities of that institution allow their boys to enter the Saraswati temple with their shoes on? Are the inroads of the shoe permitted throughout the kitchens and the Pujagriha? Let the young gentleman explain.

Para 7 runs thus :— "The laboratory is well fitted up but as almost no English is taught the instruments are lying dust laden in their respective cases".

This is not clearly put and one fails to detect any earthly connection between the teaching of English and the use of the apparatus in the science classes. To our mind the relation between the two seems to be no better than that between Lala Shri Prakash and the man in the moon. Besides this; better not to teach science at all till the arrangements are complete than to cut a sorry figure as the C.H.C. has done in the recent University Examinations.

As regards the teaching of English, we can say that the second year students of our College know at least as much English and can speak and write it as fluently as the Lala himself.

Para 8. begins thus :— "There is a medical establishment too, but it has unfortunately only allopathic medicines".

Now what is the writer's motive in making this remark? Does he mean to say that the Gurukula should have the Yunani, Misrani, Homeopathic, Chromopathic, and Ayurvedic establishments side by side with the Allopathic, it already has? Is this practicable? Can this be done?

And under what system, may we ask, are the sick men of the C. H. C. treated. Is it not the same allopathic treatment over there? Is not Kailash Babu an Allopath? And is not the medical establishment of the C. H. C. Boarding House purely allopathic also? And yet it is not true that the Gurukula Dispensary has only allopathic medicines. We have got in stock Homeopathic and Ayurvedic medicines as well, which are used as occasion arises.

We may here be permitted to add that the Gurukula authorities are on the look out for a good Vaidya and an Ayurvedic medical establishment is only a question of time.

The 9th. para is devoted to the Gurukula library, in which the writer says :— "But all boys are not allowed to visit it or to take books out of it".

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This is childish. What does Lala Shri Prakash mean by the expression "all boys"? Does he include in it the boys reading in the lowest School forms? If so, he is very much mistaken. For he must remember that school boys below the middle standard are everywhere shut out from the free and unrestricted use of the Library. Do the C. H. C. authorities permit little boys say, of the 5th school class, to visit the library and take Shakespeare's Plays or the Encyclopaedia Britannica out of it? We should like to be enlightened on this point.

As regards our own boys, the Gurukula library is at all times open to senior students and even junior students can take books out of it on the recommendation of their, *Adhyapakas and Adhishthatas*

Para 11. displays "the poor wits and unimaginative character" of the young Lala. He says:—"One feels inclined to wonder what the students that the Gurukul sends out will do in the world, after having been deprived entirely of "home association" and of all knowledge of the world for seventeen years—the best portion of ones' life when the senses are quick, when the hearts are warm and when love and sympathy for the world are born." Here we feel tempted to put a few counter questions. What will the Lala Sahib do if he fails to secure Govt. Service? What are a hundred million of our fellow countrymen sent out from the so-called "learned professions" to do in this world? What, again, will those young men that fail to secure the School Leaving Certificate do to keep body and soul together? Will they all starve and die away? Will they be swept off the face of the earth? We pause for a reply.

The Lala's anxiety in regard to the future of the Gurukula Brahmacharis is laudable but it betrays a lamentable ignorance of the real aims and objects of the Gurukula institution. Let us therefore enlighten him on the subject.

The main object of the Gurukula Academy is to revive the ancient system of Aryan instruction based upon Brahmacharya and to turn out really learned scholars as opposed to the crude products of the Schools and Colleges affiliated to our Indian Universities. And learned men, as the self-sufficient Lala must very well know, are in requisition everywhere even without the hall mark of a Govt. or Aided institution. They can shift for themselves. They can take care of themselves. And so the Lala need not be very anxious about the future of the Gurukula Brahmacharis.

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Besides this, we hope to be able to turn out decidedly better men and better scholars than "the half-pigeon and half-partridge products" of the C. H. C., where Christianity is preached and practised under the false colours of Hindu religion. For, what is Theosophy if not Christianity with a thin veneer of bastard Hinduism to cover its nakedness.? As to "home associations," the less said the better. It is, in fact, *expressly* to provide against the pernicious consequences of these very associations that institutions like the Gurukula are sought to be established all over the country,

It now remains for us to find some work for the Gurukula Brahmacharis in order to satisfy their friend and well-wisher, the sapient Lala of Benares. Well, Veda Prachar, Tutorship, Medical profession, Industries, and the Planting of Colonies like the Academy itself in different parts of the country are a few among the future occupations of the Gurukula Brahmacharis.

But what does Lala Shri Prakash mean by saying that the Brahmacharis are *entirely* shut out from the world? First of all, the Academy itself is a little colony containing about 250 scholars and about the same number of other men connected therewith. So it is a big family circle where there is ample scope for the exercise of all sorts of sympathy and benevolence. Then the entire Press of the world is open to them. And the senior students are taken out every year, during the long vacations, to see some thing of men and manners in distant places like Kashmir and Rajputana. Can this be called "shutting" the boys out of the world and its varied scenes? Let Lala Shiri Prakash answer.

Then again in the 18th para of his 'fictio mirabilis' the author says :—"In reviving the ancient system of education it appears to be forgotten here that the boys in the olden days had to beg their food from door to door and so were in constant touch with the daily life of villages, towns or cities."

The truth is not forgotten. But is the daily begging of food from door to door practicable in these days when the country itself is on the brink of starvation and "full fifty millions" of the children of the soil go without a second meal all the year round? Besides this, there is the *low* moral tone of the present day society to reckon with, and the Gurukul authorities are not prepared to send their young men to places full of crime and corruption. But

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they have no objection to try the experiment, provided that the Lala can guarantee the success thereof.

In the 20th para of his wonderful production, the Lala Sahib remarks :—"The physique of the boys as we saw them, was extremely poor, and very few boys looked healthy." Here we feel inclined to ask a few questions. Was the Lala hale and hearty at the time he visited the Gurukula Academy ? Was he not suffering from jaundice or any other disease of a like nature ? Were his companions whole hearted ? Were they free from the pangs of hunger and thirst ? We purposely ask these questions. We desire to ascertain the mental and physical condition of the young men at the time of their visit to the Academy. For, is not the world a reflection after all of man's mental state for the time being." "The universe" says Goethe, "is sick to a sick man and whole to one who is hale and hearty."

But it is no use bandying words with a man who is bent upon twisting and torturing truth and making all sorts of wilful representations; and we will only give a few quotations from our Visitors' Book, leaving the rest to the better judgment of the in telligent public.

No. 1

"They are all robust and healthy and have cheerful faces showing that they are very well looked after."

(Sd.) R. G. Prasad.
Dated 31. 3. 06. Plague Medical Officer,
HARIDWAR.

No. 2.

"The great thing I have noticed here is the good health of the students which I have no doubt, will help them very much in their education."

Dated 17. 4 06. *(Sd.)* Nehal Chand*

No. 3.

The student's faces show that they are well fed and well taken care of".

(Sd.) Ladha Bhai
Dated 14 5-06. Gujrat.

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*Hon'ble Rai Nehal Chand Bahadur of Mozuffarnagar.

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No. 4.

"Boys are healthy and look happy and innocent."

(Sd.) Ram Raghubir.
Headmaster,
Govt. High School
HATHRAS.

Dated. 20-6-06.

No. 5.

"I was pleased to find that all the students were in good health, neat in their habits, polite in their manners, and above all very well looked after".

(Sd.) R. D. Khanwelkar,
Bombay Medical Service.

Dated 17-1-07.

No. 6.

"I was much pleased to see the students robust and in good health".

Dated 25-1-07. *(Sd.)* Giridhari Lal
AMBALLA.

No. 7.

"All the boys were healthy and robust".

(Sd.) Paira Mull M. D.
Chief Medical Officer.
KAPURTHALA STATE.

Dated 31-1-07.

No. 8.

"I was really pleased to see that the Brahmacharis looked so fresh and happy".

(Sd.) Bhupal Singh M. D.

Dt. 30-4-07.

No. 9.

"The management is, in my opinion, excellent; and judging from the healthy look of the pupils and the surroundings of the institution the place is certainly an ideal sanitarium".

(Sd.) Kamta Prasad Major,
I. M. S.

Dated. 12-11-07.

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No. 10.

"The students are in 1st class health."

Dated 27-9-08. *(Sd.)* Jugun Nath L. M. S.

No. 11.

"Tho Brahmacharis appear to be very healthy and robust".

(Sd.) Basant Lal B. A. L. L. B.

Dated. 31-5-08. Vakil MEERUT.

No. 12.

"The rosy faces of the boys and their healthy looks gave me great pleasure".

(Sa.) Pritam Singh,

Dated. 10-11-08. Chief's College LAHORE.

Comment is needless.

Paras 21 and 22 are devoted to an account of the dress worn by the boys; and the writer's large heart seems to bleed for the woes of the Brahmacharis who, as he seems to think, are deliberately kept maked by the Gurukula authorities. And the Lala quotes from Manu for the better guidance of the Governing body of the institution. But let us inform our kind friend that each and every Brahmachari is given a *Kaupina,* a pair of *Dhotis,* and an *Uttariya* and that the entire arrangement as to the feeding and dressing of the pupils is based upon the Institutes of Manu with which the founders of the Gurukula are not unfamiliar.

In this connection we have only to remind Lala Shri Prakash that he paid us a visit in the hottest month of the year when one feels inclined to go about naked and when even a strip of cloth seems to be a veritable burden to its wearer. So let him come again In January or March and see how the boys look, and how they aee fed, clothed and looked after.

But the *magnum opus* of our author, his highest flight, is para. 24. We quote it entire:—

"I must not forget to mention that the day we went, we met with a disconsolate father who had put his son in the Gurukula and had come to see him. He had spent two days there, and had been

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permitted only a few minute's talk with his son and that too under strict surveillance. He told us plainly that to put one's son in there was to "hang oneself." This extreme rigor seems to be—well, we shan't say what it seems to be!"

Now this is a lie. This is a libel. A slander! Nay, "malice prepense". The whole thing is but a figment of our heroe's heated imagination." And what alternative could he possibly have than to stab the Gurukula institution in the dark? But be it known to Lala Shri Prakash that the Gurukula Brahmacharis enjoy more freedom in this respect than their confreres of the Govt. and aided institutions. They are allowed free access to their parents, guardians and near relations and can keep company with them as long as they like, leaving of course the School and Puja hours.

But they are not allowed to see strangers or talk to them lest they might imbibe the "zymotic poison" these people often times carry and spread the infection all round. Besides this, strictness of discipline is always preferable to laxity of discipline which invariably leads to corruption, degeneration and decay.

However, the Gurukula authorities know their duties, and need not seek the Lala's advice in this connection. As regard the *tamen* incident, we are sorry that the Lala and his campanions were in any way inconvenienced, but the managers of the Gurukula do not hold themselves responsible unless previously applied to.

But we, on our part, feel inclined to think that the Lala's painful experience was only a foretaste of "that unerring retributive justice" which must visit all who deliberately attempt to twist and torture truth. So let the Lala square accounts with his inward monitor, his own conscience.

One word more and we have done. Our young friend seems to us to belong to "the cult of the jumping cat." Otherwise, how could he see in a flying visit of a few hours, what others could not in a week's or even a month's time; and he might, *mutatis mutandis*, exclaim with Cæsar, "I came, I saw, I censured." But in spite of his "overwhelming intelligence" of which the Lala has given ample proof in his remarkable contribution he once more proves the truth of the remark,

"Fools rush in where angels fear to tread".

Aristides.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Annual vacation. The Mahavidyalaya and the Vidyalaya have been closed on account of the annual vacation. The Mahavidyalaya has been closed for two months and a half, the secondary Department at the Vidyalaya for 2 months, and the primary department for 1 month. The Principal proposes to take the senior students to Kasauli and Simla and send the junior students to Mussoorie. We hope that our students will enjoy the holidays and will come back from the trip refreshed and with their mental powers renovated.

Principal Munshi Ram Principal Munshi Ram has returned from Kasouli and resumed charge of his duties. We hope that his spirited appeals will rouse the Arya Public from its lethargy and awaken it to a sense of its duty to the Gurukula.

The season. The season is simply captivating and charming. The Gurukula has been turned into a hill-station minus the latter's disadvantages. It rains almost every day. When there is a heavy downpour the distant fields and the lofty trees present a picturesque appearance and the heavy raindrops as they patter against the surface of the holy Ganges produce a pleasing harmony of sounds that yields a delightful auditory sensation.

Visitors. In spite of floods and heavy rains and consequent inconvenience the number of pilgrims that visit the Gurukula in these days is by no means small and they are drawn from all sections

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of the people. The supercilious aristocrat and the purseproud banker vie with the impecunious costermonger and the street brat in the eagerness and the cheerfulness with which marshes, bogs and pools are crossed, the mud-bespattered and drenched coats and mantles are thrown over the shoulder, and the shoes are held in the hand in the ingenious fashion known only to Indians which defies accurate description in a foreign tongue. Both the stalwart jat and the delicate maiden find themselves armed with equal strength to bear fatigue with a cheerful countenance and composed looks. The enthusiasm which the Gurukula has evoked is indeed unparalleled in contemporary Indian History The responsibility of those who are at the helm of affairs is therefore all the more grave. They have raised expectations which must be satisfied. They owe it to the public and to posterity to work night and day and to labor unselfishly for the sacred cause which is so dear to them. They are custodians of a trust which is not only national but is perhaps international and if they fail aught in their duty they will render themselves liable to God knows what. May the Giver of all ever arm them with strength to face their difficulties in the right Aryan spirit. Let no insensate opposition, no blind hostility, no sullen and sulky obstruction, no persecution, no cruel and ruthless slanders, no stupid libel, deter them from the discharge of their holy duty. The Lord Om is with them and let them in their moments of weakness, hesitation, irresolution and doubt be cheered by the hope that they are but humble instruments of His Will. Money is badly needed for the institution. May we hope that the numerous Punjab pleaders and barristers who belong to the church which owns this institution will bestir themselves and profitably spend their annual vacation in organising deputations and touring in the province for collecting funds. Will our energetic and noble brother Mr. Roshan Lal B.A. Barrister at Law from when the Arya public expects great things take the lead in this matter. He has never been appealed to in vain and we have every reason to believe that he will listen to the clarion call of duty and do the needful.

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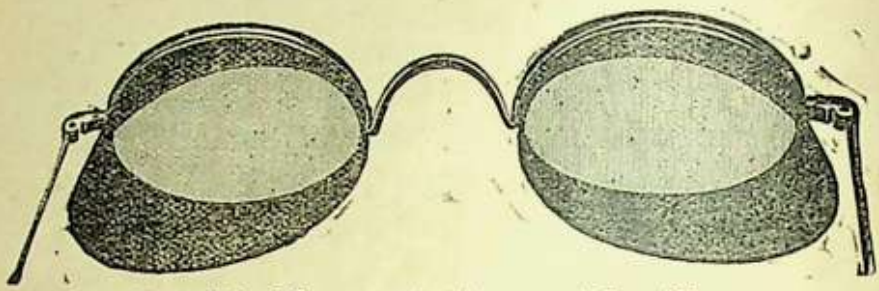

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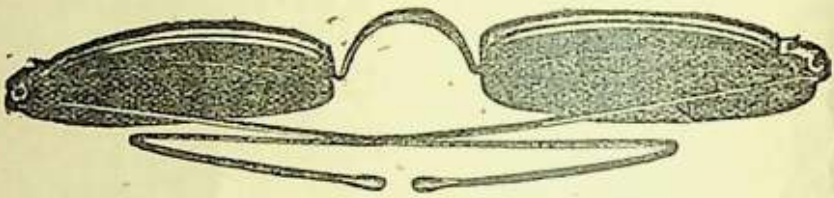

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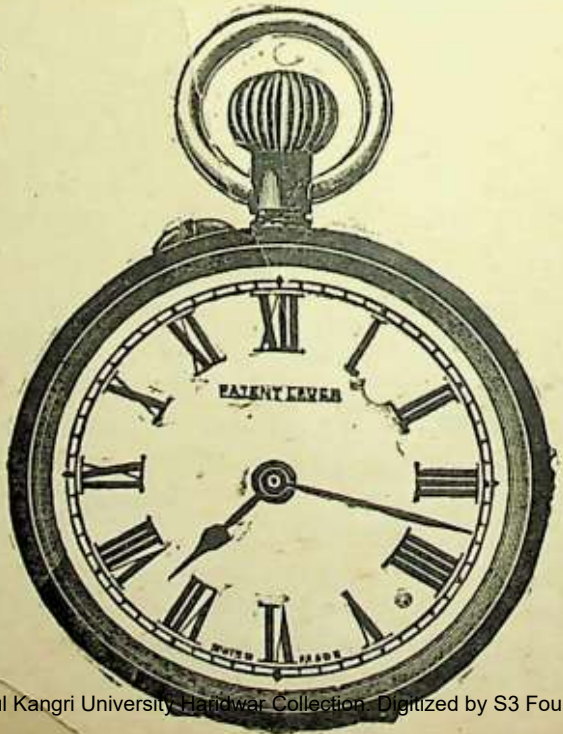

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